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trol, well trained to regulate their primary instincts, and will not become possible until in practice it would amount to permanent monogamy."

In one instance the author appears to carry his generalization too far: to regard "regulation" as always better than prohibition seems like claiming that any social activity whatever that has once started ought to be permanently tolerated in some form.

EDWARD C. HAYES.

University of Illinois.

Upbuilders. By LINCOLN STEFFENS. (New York: Doubleday, Page and Company. 1909. \$1.20.)

Steffens has a happy faculty for writing readable books, and by obtaining a wide hearing for the cause in which he has enlisted he has rendered it a great service. Objection may be made to his philosophy, to his theories, and even sometimes to his statements of facts; but he is inspired by a devotion to what he conceives to be for the welfare of mankind. His early magazine articles "startled" the country in that they brought home to a great mass of readers of popular magazines, a knowledge of existing political conditions. They helped to crystalize the slowly accumulating public sentiment and must be reckoned as an important factor, in the great civic movement of the past decade.

Although the author may have begun as a "muck raker," as some are wont to call him, the present volume is "the antithesis of muck raking." Steffens has passed through his critical and hyper-critical periods and has reached the stage where he appreciates the constructive forces, the "upbuilders," as he calls them. This book should have been designated *The Militant Upbuilders*, because the author does not touch upon the gradually growing army of quiet, sometimes unobtrusive, but none the less effective upbuilders who are slowly, but surely changing the standards of thought and conduct in public affairs. He treats of "Ben" Lindsey, "The Just Judge;" Rudolph Spreckles; "The Business Reformer;" Mark Fagan, "Mayor;" Everett Colby, "The Gentleman from Essex;" and W. S. U'Ren., and he does his work in his usual happy, popular style. He makes them living realities, human documents that

will help effectively in winning the case of the people. Steffens always writes as a democrat, as one who believes that the people will come out all right in the end, although he is beginning to appreciate as he did not in the beginning, that they are likely to stumble "a bit" before reaching the end of the road, and that there is no one panacea for our ills, civic or social.

C. R. W.

The American People. A Study in National Psychology. By A. MAURICE LOW. (Boston: Houghton, Mifflin and Company, 1909. Pp. 446. \$2.25.)

This is another addition to the long list of studies of American life by foreigners. It is, however, based upon a more careful study and a greater familiarity with American history than most of such studies. The author says that it is the result of nine years of study and observation. Mr. Low, who has been since 1886 a contributor to English journals, on American affairs, has already published two studies of America, *Protection in the United States* (1904), and *American Life in Town and Country* (1905). *The American People* is written in the kindest and most sympathetic spirit, and with apparent effort to refrain from hasty or harsh criticism.

The author disclaims any attempt at original historical investigation. His purpose is to analyze material already at hand in order "to present certain historical facts in their just relation to psychological progress so as to show that the American people have not sprung from the air" but are the product of evolution.

Mr. Low's thesis is that America is something more than a geographical term; that it stands for a definite and peculiar national type; that the American people have certain well defined characteristics whose origin can be plainly described. These characteristics are: a passionate love of freedom and resistance to oppression; a dominant love of gain and devotion to commercialism, but withal a strong undercurrent of idealism; a lack of artistic interest and appreciation, due to material interests and to an absence of social inequality; a love of quantity, accompanied by a failure to measure values by any but a quantitative standard; excessive individualism.